Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

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NOTICE OF RECENT PUBLICATIONS.

"*A Sermon delivered at the Ordination of the* Rev. John M. Merrick, *as pastor of the* Congregational Church and Society in Hardwick, Mass. *August* 27, 1828. *By* Rev. John Bartlett, Pastor of the Second Congregational Church in Marblehead." pp. 24, 12 mo. Bowles & Dearborn.

The topics discussed in this sermon are suggested by the words of the apostle in Romans x. 16. "*But they have not all obeyed the gospel, for Esaias saith, Lord who hath believed our report.*" They are these

"I. The substance of that report, which the teachers of Christianity are divinely authorized to present to mankind.

II. To inquire into the degree of practical influence it does exert, where it is sincerely received.

III. To mention some of the causes, which either impair or prevent its influence."

Under the first head a statement is given of the Christian truths as they are understood by Unitarians. Under the second, notice is taken of the influence of these views of the gospel upon the friends of this system, and upon them who reject it. Its tendency to invigorate the religious affections and promote a pure morality is illustrated. The following remarks are just and pertinent.

"Surely if anything can awaken and fix the purest, noblest and best affections of our nature, it is the view which it gives us of the divine character, of the principles of the divine government, of the plans of the divine benevolence, and of the methods by which they are accomplished. Its statement of the character of religion, of the duties and virtues it requires, of the motives it presents, of the helps it affords, and of the glorious prospects it opens, cannot be seriously contemplated without kindling in the soul the liveliest emotions of love and gratitude, of hope and joy. Accordingly, there is found no purer, no warmer glow of religious affections, than those which have possessed the hearts of enlightened and sincere believers in this representation of Christianity.—These affections may not, indeed, proclaim themselves in the bursts of enthusiasm, nor be vented in the ecstacies of violent excitement; they are not, therefore, the less real, and pure, and intense. It ought to be remarked, that it is the direct tendency of the system of religious truth, which I have described, to repress a vain, ostentatious spirit. "*It cometh not with observation.*" It is altogether opposed to display. It courts no worldly applause. It holds in light estimation that kind of religion, which seeks to be seen and talked about. It demands a sublimer piety, a purer virtue, and supplies infinitely nobler and better motives to them. The religion it requires, consists not in those actions, which attract the gaze of the multitude, but in sincere piety, humble devotion, lively faith, patient self-denial, exmial, extensive charity. These are modest, unobtrusive virtues. They seek only the silent approbation of God, and of the heart.*

In regard to the influence of this system upon them who disavow it, Mr. Bartlett observes,

"In every denomination of Christians, even among those who frowningly disown us, and who, we think, have incorporated with Christianity, sentiments, which, if they were suffered to produce their full and legitimate effects, would wholly subvert its moral influence, there are many, very many, who have imbibed largely the spirit of their Lord, and discover the power, the excellence, and beauty of his religion in their temper and life, and with whose final allotment we should rejoice in the hope to blend our own. If the real cause of their religious and moral excellence be investigated, it will be discovered, I apprehend, not in those views of Christianity, to which they attach so much importance, and which distinguish them from other Christians, but in those great truths of the gospel, which they hold in common with ourselves, and which it is the duty and delight of all the sincere friends of Liberal Christianity, distinctly, earnestly, and preeminently to inculcate. In visiting many humble Christians, in seasons of their affliction and sickness, and especially when they apprehended the near approach of their dissolution, whose views of some of the doctrines of Christianity differed widely from our own, I have found the sources of their consolation, not in any peculiarities of their opinion. Their peace, and comfort, and hope, were derived not from either of the disputed Calvinistic points. These they indeed retained; but they served rather to perplex and distress the mind with doubts, to enfeeble their faith, and to obscure their hopes. It was not to these that they resorted for support, but to the glorious and soul refreshing views, which the simple, unadulterated gospel gave them of God, and of his goodness; of Christ, as their friend, their mediator, intercessor, and saviour; of his suitableness and sufficiency as such; of eternal life and blessedness, the excellence of the conditions, upon which they were bestowed; and especially to the witness in their own breast, testifying, that through the grace of God they had faithfully complied with them."

We believe the acquaintance of almost every minister with the sick, would confirm this declaration, and we sometimes wonder, when we forget the power of prejudice to render the mind insensible to its own teachings, we wonder, that they who have *experienced* this testimony to the truth and value of simple Christianity have yet clung to the worthless additions of man. Among the causes, which prevent or impair the influence of our system, particular mention is made of the "imperfect and false views, which are entertained respecting the subject of religion in general, and of the truths of Christianity in particular;" of misrepresentations and prejudices thence engendered; of the erroneous manner in which true religion is sometimes exhibited; and of "defects of example and of zeal in its teachers." As we are among those who think it is better to be reminded of our faults than praised for our fidelity, we copy some passages for the consideration of our readers.

"It is not impossible, that an occasion for an unfavorable representation of our views, may be found in the manner in which some of the most momentous subjects of our religion have sometimes been treated. I allude to the *sanctions* of religion—the retributions of a future and invisible world.—The most powerful principles of action in our nature are, hope and fear. By the one, we are led to love and pursue that which is morally right; by the other, we are restrained from that which is wrong. The combined operation of both these principles, is necessary to the production and maintenance of piety and virtue. Accordingly the great Author of our nature has addressed these principles, by setting before us the consequences which will follow our actions in the present life and in a future world, as we conduct well or ill. He has established a natural and intimate connexion between sin and misery, and between virtue and happiness, by which in both cases, the one follows the other, as the effect does the cause. In his word he has assured us this connexion will ever exist, and has exhibited to our hopes and fears the retributions of a future state in language highly figurative indeed, but of an import the most solemn and awakening that can be conceived. It is evidently then his will, that we should feel, and feel deeply and constantly, the full influence of these motives. Whatever tends to weaken it, must necessarily impair the practical influence of the gospel. It is a question then, which I would respectfully submit to the consideration of my brethren, whether there is not reason to fear that a degree of doubt may not have been introduced into the minds of our hearers respecting the certainty and fearfulness of the future consequences of sin, by the manner in which the subject of a future retribution of the wicked has been presented to them, or by the infrequency with which their attention has been directed to it. While some, with an honest zeal, have endeavored to expose and refute those dreadful representations of the nature of the future punishment of the wicked, which shockingly impeach the character of God, have they not been so incautious or indefinite in expressing their own views of this subject, as to leave the minds of the less informed in doubt, whether any great future evil was to be apprehended from the sins and follies committed in this life? or, it may be, through fear of making wrong impressions, and being unsettled in their own opinions upon this subject, have they not omitted bringing it before their hearers, as often as it should be, and thus lessened their opportunities of meditating upon and of feeling the influence of most solemn motives, which could be presented to them. I mean not by these remarks to censure those honest and zealous efforts, which have for their object, eliciting what is truth in relation to this subject, but merely to deepen in my own heart, as well as in others, a conviction of the important and momentous character of those motives to a devout and holy life, which the consequences awaiting our conduct in a future world, presents. Surely, if anything should be regarded by us with aversion and horror, it is that, which separates the soul from its Creator; makes it an object of his displeasure; unworthy of his love, incapable of communion with him, and utterly disqualified for eternal life and happiness. If these tremendous consequences await the wicked and impenitent, they surely ought, frequently, earnestly, and with benevolent fidelity, to be warned of them."

ORIGINAL COMMUNICATION.

For the Christian Register.

Rejection of Miracles by the Jews.

One of the strongest arguments which has been brought against the truth of Christianity, is the limited reception it had in the world anterior to the death of Christ. It is asked, if the publication of the Gospel was accompanied with such wonderful displays of divine power, as is represented; how was it possible for the Jews, among whom it was proclaimed, to resist this species of evidence? They must all of them, both rulers and people, have been either witnesses themselves of these miracles, or received accounts of them so well attested as could not fail to carry conviction to their minds. How then *dare* they, as it were in very *defiance* of the power of Omnipotence itself, not only reject the system he revealed to them, but treat his Son, the messenger of it, with scorn and contempt, and finally put him to the ignominious death of the cross? This is a seeming enigma in human conduct which justly requires explanation.

The objection has however, I conceive, been satisfactorily answered already. It has been said, that the manner of his making his appearance in the world, his lowly origin, the humble associates he chose, his manner of life, the mode he selected for propagating his religion, its great novelty both in precept and doctrine, the nature of the miracles he wrought, being in all instances acts of benevolence rather than an exercise of *mere power*, were circumstances so completely revolting to the expectations which the Jews had formed of their promised Messiah, that they would not listen a moment to his pretensions. They had formed in their own minds a certain standard, according to which they were determined to judge the claims of any one who should offer himself in this character, and if he did not conform to these he was to be rejected at once. The purity of his life and behaviour, the code of morals he inculcated, so admirably adapted to promote the happiness of mankind, the stupendous truths it revealed or confirmed, had no weight with them when set in opposition to their own preconceived notions. They saw in him all their hopes of national grandeur and conquest blasted at once; and his religion instead of promising them such temporal blessings as they expected, prescribed a course calculated to wound their pride and produce as its *first* consequences severe mortification and suffering. Their prejudices then, being strongly excited against him, by reason of the foregoing circumstances, they made every thing bend to them. His life and conduct they considered as mean and degrading; his rules of duty as leading to pusillanimity and weakness; and his miracles, they were either disposed to ascribe to natural causes without any inquiry into their circumstances, or to *believe* they were wrought through the influence of some demoniacal being, the existence of which was a received opinion among most of them.

The force of this national prejudice in blinding their minds to the powerful evidence of every description which was afforded in attestation of the Christian system, is to us living at the present time, almost inconceivable. But it is inconceivable merely because it relates to *another* age and to *another* race of mankind; because we ourselves are not actors in these events, and can view it with the calm and impartial eye of disinterested spectators. But does not the conduct of mankind even in the present *enlightened* period of the world present us with cases of obstinate prejudice and incredulity almost parallel to this? Do we not even now under our own free system of government, where there is the most uncontrolled circulation of opinion upon every subject, see the sentiment of the community and of individuals influenced by the same causes? Do we not observe the same narrow and selfish views operating upon the human mind, and the same determination to examine every question of importance according as it shall effect our personal interest, and not upon its intrinsic merits? Do we not notice oftentimes individuals distorting facts, reasoning falsely and inconclusively, and resisting the whole weight of evidence upon a subject, merely to gratify their personal feelings or promote their particular views;—and the *same* persons seeing the *same* set of facts in an entirely different light, reasoning in an entirely different manner upon them and drawing conclusions entirely different, at different times, according as they are or are not favorable to their wishes? They will not avow that such motives govern them. They will pretend the utmost candor and disinterestedness, the most enlarged and liberal feelings. But this, though concealed, is in fact the secret power which tinges their conduct and opinions. The instances are very rare in which persons have attained that complete mastery over their passions and desires, have subjected their moral and intellectual nature to that high degree of discipline, as to leave the consideration of *self* entirely out of view in their conduct. Few, very few have made themselves capable of such an act of self-denial and sacrifice as this course will require of them, to seek *truth* for its own sake, persuaded that this *eventually* will conduce in the highest degree to their own happiness; and that even the consciousness of being under the influence of such exalted motives is of itself reward enough for the effort it costs them.

The annals of our national legislature will furnish us I think with instances enough of the operation of this selfish principle. We have seen the same individuals at different periods of time pursuing an entirely different course of reasoning in relation to the same state of facts, and when they had become possessed of no additional information and nothing has occurred which *ought* to change their opinion; and this not from a conviction that they were wrong in the first instance, so far as can be judged from the arguments last urged by them, but when they were obliged to leave out of view their former train of reasoning upon the subject—when they did not attempt to controvert this, as ought always to be done when it is discovered to have been unsound, but to evade it and keep it out of sight. When such instances occur, what other conclusion can we draw, but that the individuals have suffered themselves to be influenced by some motive extraneous to the real merits of the question? And if this is done in a matter of high importance, it will probably influence their conduct in other concerns; the principle will more or less influence them in all their proceedings and opinions.

We see then that the conduct of the Jews in rejecting Christianity may be satisfactorily accounted for by the operation of those principles, which are known extensively to influence human conduct, and of which our own age and country afford some striking instances in relation to other concerns.

But further, the national hostility of the Jews to Christ and his religion was a circumstance converted by Divine wisdom into one of the most powerful kinds of evidence in its favor; and also into one of the causes, which rendered them deserving of those tremendous judgments that finally visited this blind and infatuated people. In consequence of this incredulity, the conduct of our Saviour was more narrowly watched than it would otherwise have been, and the force of his example in favor of his religion was more clearly made manifest. The very persecution to which he was subjected was the means of bringing out those traits of character which he came into the world mainly to inculcate, and which constitute the peculiar beauties of his life.

His pretensions to miraculous powers too became a more rigid subject of scrutiny, from the disposition which existed to overthrow them, and which, though it prompted to every expedient which malice aided by ingenuity could devise to effect this purpose, utterly failed. Though the Jews would not admit, that the hand of God was visible in the miracles themselves, they could not disprove it by proving the miracles false.—These circumstances, then, together with the rapid propagation attending it through all the parts of the world at that time civilized, after the resurrection, are in themselves most conclusive evidence of it being, what it claimed to be, a religion descending from God.

The incredulity and barbarous cruelty of the Jews towards the Saviour of the world, though they were then suffered, and not *at the time* punished by the Deity, for reasons within the scope of his own wise councils, and which even we, at this time can clearly understand, met in fullness of time their just doom. The righteous decree of heaven that punishment shall *sooner or later* overtake crime was in this, as it ever has been and ever will be in all cases, fulfilled, in a manner, and with a severity commensurate with its enormity. The Jews, as we well know from history, were subjected a short time afterwards to the most dreadful calamities which could visit a nation, were driven from their country into all the habitable parts of the globe, and became, and have continued to be, a "*byeword and a reproach*" among all the nations of the world. M. N. S.

MISCELLANY.

Extract from Mr. Whitaker's Sermon.

In defence *of the great doctrine of the Unity of God*, one of the fundamental articles of the Christian faith, be ever stedfast.—There is one God. He exists but in one person. That one God, in one person, is the Father only. Thus say the scriptures; and reason does not dissent. Is it not an established principle that nothing exists in vain? This will no doubt be answered in the affirmative. Is it not the existence of one almighty agent sufficient to account for every imaginable effect in the universe? Surely it is. Can there, therefore, be more than one such being? No, not more than one. Is this an ancient doctrine? Its antiquity, we presume, will not be denied. It existed long before the invention of letters. It was antecedent even to the creation of light. It was announced to the world by the Supreme Being himself, amidst the thunders of Sinai. It was repeated by Moses, his messenger to the Israelites. It was promulgated anew by Jesus Christ. It was proclaimed to the different nations of the earth by his immediate disciples. It has been handed down, unimpaired, from age to age, and by us it will be transmitted to the generation that succeeds, and so still onward to the end of time. Primitive principle! Sacred truth! How complete and ample is the evidence that sustains this great doctrine! Open the sacred volume wherever you please, and you will find it shining forth. Whatever else is feebly sustained, one thing is certain, that the faith of Christians in this doctrine, rests on a basis that can never be shaken while the Bible remains.

Be not startled by the declaration, that the church has, for many ages, maintained the doctrine of a trinity of persons in the divine nature. The church, or that which is so called, has often maintained many things, that are inconsistent both with reason and scripture. A trinity of persons in the divine nature, and each of them, severally, possessed of the attributes of divinity!—Though divines may call this doctrine "orthodox," reject it. Though they may brand you with the ungentle name of "infidels" for denying it, reject it. Though they may stigmatize you as "heretics," for denying it, reject it. Though they may excommunicate you from their churches for denying it, still reject it. Why so? Why reject it? For the best of reasons—because it is inconsistent with the scripture doctrine of one God. How inconsistent with it? Plainly thus:—If there be three persons, properly equal, none of whom has any sort of superiority over the rest, they are, to all intents and purposes, three distinct Gods, and to say that they are but one God, is a manifest inconsistency. But "they are *consubstantial*," says one. Is it so? They cannot then be *equal*. If equal, they must be separate; if separate, they cannot be of the same substance. "They are not three *beings*," says a second, "but three *persons*." "They are not three *persons*," says a third, "but three *modes*." "They are not three *modes*," says a fourth, "but three *distinctions*." What do these different terms, used by Trinitarians, prove? The embarrassing nature of the subject. What do they avail? Nothing, in removing the difficulty. When they assign as they uniformly do, to each of these modes, persons, beings, or distinctions, all the attributes that go to make up our idea of *God*, it is a matter of perfect indifference which of the terms is used. "It is a *mystery*," says a fifth, and so say all. If it be a mystery, one thing, at least, is certain, that we, men, have nothing to do with it. "Secret things," as the scripture says, "belong to the Lord, and only such as are revealed, belong to us."* But, remember, the doctrine of one God is not a mystery, but a plain truth. It rests on a solid basis. It is founded on scripture. It is confirmed by reason. It is of the utmost importance to mankind. It can never be overthrown. Guard it as the most sacred of truths. Acknowledge nothing as orthodox that is inconsistent with it, or subversive of it. In its defence be ever stedfast and immoveable.

* Deut. xxix. 29.

Be ye holy, for I am holy.

Moral excellence is the highest glory of man. It implies the grand distinction between the happy and the wretched. Holiness is an image of divinity. "Who is like unto thee, glorious in holiness!" "Holy, holy, holy is the Lord of hosts?" Holiness is not simply the combinations of moral qualities in man, but it is the nearest approximation to the Deity.—Holiness is the gospel embodied; the gospel is holy; its Author holy; its maxims and its commands holy; its promises, ordinances and designs, holy; and there is nothing by which it is so much distinguished and glorified as the holiness which pervades it.

Saints in the present world are holy, but not sinless—happy but not out of the reach of affliction—tending to glory, but not in possession of it—advancing to heaven, but not sheltered there.

Holiness is every thing to a Christian. The bondage from which he has been rescued is the bondage of sin; his liberty is liberty to serve God, and to run the way of his commandments. He was dead, and his death was in trespasses and sins; he is raised from the dead, and his life is a spiritual mind. And what is the glory that is promised to redeemed sinners? What is heaven itself? It is holiness perfected, and undisturbed by any outward evil;—it is to be like the Son of God;—it is the near contemplation of the unveiled glory, the wonderful attributes and works of the Most High;—it is the elevation of affection to him;—it is the thrill of gratitude vibrating through the soul;—it is the delight of sanctified love to our fellow creatures;—it is joining the universal song, in all the ardor of enthusiastic loyalty, and repeating the high praises of Him that sitteth on the throne, and of the Lamb that was slain. This is holiness. The more holy we are, the more near we are to the heavenly state; the more like to the angels of God, who are swift to do his will; the more like to God himself—for he is holy.

Holiness is progressive in its character, and can therefore be attained but gradually. It is justification, it is sanctification, it is redemption. *With* it we can be saved; *without* it we cannot. It is piety to God proved by beneficence to men.—It is difficult to determine, by the eye, the precise moment of day-break; yet the light advances from early dawn; and at last the sun rises, yet not in full splendor. Such is the progress of

* Lathrop.

divine light in the mind. The first streaks of dawn are unperceived, yet the light increases, the sun arises, the glory of God in the person of Christ shines in upon the soul. Christ, our sun in the system of revealed truth, warms into life those seeds of holiness which are sown in this world, and which are to grow and flourish for eternity.—God is unchangeable, but our idea of his perfections is capable of perpetual enlargement, and his promises assure us of an unceasing accumulation of benefits.—*Brooks' Monitor.*

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 27, 1828.

Periodicals.

The Christian Examiner for May and June has probably been read by most of our subscribers; but others may be pleased with a notice of its contents. The character of the work is fully sustained in this number. The "Sketch of the life and character" of Judge Howe is a valuable piece of biography, and awakens the desire, that the pages of the Examiner may furnish other articles from the pen of the author, who, we presume, is the pastor of the church to which Judge Howe belonged. In the article on the Lord's Supper we discover, from the style of thought and expression, as well as from the signature, a writer, who has often before instructed us, and who, though taken from his parochial duties during the last summer, by ill health, has still employed himself in the inculculation of simple and scriptural views of the christian theology. The Review on the subject of Intemperance shows the hand of one familiar with the statutes of the commonwealth, and will reward a careful perusal. The reply to Dr. Beecher, which occupies more than a third of the number and will be considered the leading article, is a happy specimen of close reasoning and accurate research, and we wait with some curiosity to see how the 'Coryphæus' of orthodoxy, to adopt a favorite word in some Calvinistic periodicals, will extricate himself from the dilemma in which he appears to us, and we believe will appear to every impartial reader, to be placed. The Notices of Publications are pithy, though in one or two instances they may seem less dignified than would be desired in such a work as the Examiner. The contents of the number on the whole, we believe, will allay any feelings of disappointment and displeasure, which may have been occasioned by waiting for its appearance. We trust however that the editor will be able to publish the future numbers so regularly as to prevent the recurrence of these feelings.

The Christian Teacher's Manual for September is published, and contains pleasant and instructive matter.—We apprehend that the work might be improved by the insertion of brief notes on the Bible. A commentary on the historical books of the New Testament might be furnished, which would be at once familiar and highly useful. Three or four pages in each number might be appropriated to the exposition of ten or twenty or more verses, and light be thrown on difficult passages, which few teachers possess the means of elucidating. We would also suggest the propriety of designating the hymns, either as original, or as borrowed from some other work.

The Journal of Education for September has been laid on our table this morning. We can only notice the important articles. One from a lady on female education, and another entitled Practical Views of Education, being an address delivered by Mr. G. F. Thayer, at the opening of Chauncy Hall in Boston, may be read with profit. The 'Review' of the Map of Palestine, just published in this city, speaks in high praise of the execution of the work, and enumerates many additions and amendments by which the American edition is rendered superior to the English. We shall give some extracts from this article next week. The account of the Infant School in Salem-street deserves perusal. We understand that another school of the same kind, established in Bedford-street, has fully answered the hopes of its patrons.

Private Hours.

We have had frequent occasion to notice the want of devotional books, which should be free from objection in regard to their doctrinal character. In the productions of such writers as Watts, Steele, H. More, and others, both of the last and the present century, who have contributed to the amount of devotional reading, while we are delighted by the warm piety, which breathes through their pages, we are continually offended by the introduction of sentiments that seem to us to contradict and destroy the very piety they are meant to support. We have some times wished that a selection might be made from these writers, in which the language that is objectionable should be so far altered as to accommodate it to more just apprehensions of the Christian faith, but we doubt whether it be not a dishonest act, to make an author, even in this way, afford countenance to opinions which he did not approve. We were glad therefore to receive a little book, from which we should need to erase nothing, before we could take unqualified pleasure in its perusal, or could recommend it to our friends. Messrs. Munroe & Francis have just published "Private Hours," by the author of Evening Hours, 80 pp. 24 mo. It is beautifully printed, and, with some slight faults of diction, is well written. It contains such reflections for each morning and evening in the week, as the humble Christian would be disposed to make in the silence of his own heart. The chief merit of the book is, that it appears to have come from the heart, and is a transcript of the feelings which would naturally be excited by the review of each day, or the anticipation of its enjoyments and duties.—'Exercises of the soul with itself' would have been an appropriate title; and such being the character of the work, though we are far from thinking it the best of the kind, which could be written, we do not hesitate to express our hope that it will be used as an aid to the offices of self examination and devotion.

New Jerusalem Church.

We have been favored with a copy of the "Journal of Proceedings of the Tenth General Convention of the Receivers of the Doctrines of the New-Jerusalem in the United States, held in Boston, Aug. 14, 15 and 16th, 1828—72." This last number we presume, indicates the year of the Swedenborgian era. We find nothing of particular interest in the Journal or in the Intelligence which is appended. The number of disciples to this faith is less than we supposed. The societies are few and very small, and do not appear to have increased within the last year. The state of the Church in Massachusetts is more flourishing than in any other part of the Union; at the late Convention Rev. Thomas Worcester was ordained over the church in Boston; a monthly magazine is published in this city, and several of the writings of Swedenborg and a considerable work on "the Plenary Inspiration of the Scriptures" by Rev. S. Noble of London, have been reprinted. In the city of New-York there is a society; in in Philadelphia there are two; in Baltimore one; in Cincinnati one. These are the principal societies; over one in Henderson, N. Y. we observe that the Rev. Holland Weeks is pastor, who, we believe, was formerly settled over a Congregational church in this vicinity. A distinction is made in the powers conferred on their ministers, the highest class only being permitted to ordain. Thus the official list gives the names of 8 "Ordaining ministers," 6 "Priests and teaching ministers," and 12 "Licentiates." The next General Convention was appointed to be held in Boston in August 1829.

Tract No. 20.

We have long wished for a tract on the doctrine of two natures in Jesus Christ, which should exhibit the true character of the doctrine with clearness and power. Mr, Lamson's Essay originally published in the Unitarian Miscellany, though it contained many just and important remarks, did not satisfy our desire. We were anxious to see a tract on this point, which might be numbered with Sewall's on Depravity, as a conclusive refutation of a popular error. The Committee of the Unitarian Association, by inducing Mr. Lamson to rewrite his essay, and by incorporating it into their series, have supplied the want which we have felt. The tract is, in truth, a new one. The arrangement and much of the matter are new. It is a more complete examination of the hypothesis of a double nature in our Lord than was before within the reach of the community, and must convince every one, who can read without the influence of prejudice, that the doctrine is encumbered by insurmountable objections, is absurd, pernicious, useless, and unscriptural.

In some recent numbers of the Register, we have given extracts from the remarks of gentlemen at the dinner lately given in London, in commemoration of the success of the petitions for the abolition of the *Sacramental Test Act.* The friends of Christian liberty on this side of the water, sympathise with their brethren in England, in their joy at every advance towards a full possession of their civil and Christian rights. The extracts to which we allude have undoubtedly been read with interest. The following further extract is from the speech of Rev. Mr. Aspland, on the same occasion. It was called forth by a Toast from the Duke of Clarence.

Sir, we are a humble class of men, but we may be allowed some share of Christian pride on the present occasion, and we do feel proud, that we are met to celebrate the triumph of those great principles to which we and our fathers have been devoted; in the promotion of which we have employed our small portion of talents; and for the sake of which we should have been ready, I trust, to meet privations and sufferings at the call of conscience.

Sir, you have done us honour by uniting us with the ever-memorable two thousand, —men who made a noble sacrifice of all that is dearest in this life to the great cause of truth and freedom. We cannot pretend, Sir, to their profound and varied learning, to their unspotted and exemplary manners, and to their exquisite sense of religious honour; but we do share with them, and every Dissenting minister would consider himself calumniated if it were not admitted that he did share with them, in their ardent love of liberty, civil and religious liberty,—England's distinction, and England's happiness.

Sir, when I speak with veneration of the ever-memorable two thousand ministers who cheerfully renounced the highest interests and honours which the Church of England could confer, in order to maintain the integrity and purity of their consciences, I am not aware that I am moved by any sectarian feelings; for I look with veneration also upon those ministers of the National Church that, in the time of the Commonwealth, made equal sacrifices to their religious convictions; and I may answer, I am sure, for my Protestant Dissenting brethren, and the ministers and Protestant Dissenters in the room will bear me out in saying, that we look back with veneration likewise to the ministers of the Roman Catholic religion, (*loud applause,*) who, in times when Reason, Justice, and Mercy were trampled under foot, and when they were regarded as traitors because they were true to their religion, gave up every thing to their consciences, mistaken consciences, it may be,—(but who am I to say mistaken? They were conscious of their innocence, and felt assurance in their faith, and their own was the only conscience that could guide them)—to conscience they surrendered every thing valuable in life, and even life itself, giving to their faith the surest pledge of their sincerity,—their dying testimony. I say then, Sir, I have no sectarian feelings when I rejoice in the tribute of respect which you have paid to the memory of the two thousand Ejected Ministers: I could select two thousand names from the clergy of the Church of England, and two thousand from the Roman Catholic clergy, that have exhibited the same fearless and self-denying devotion to their honest sense of religion, and I would say, that the six thousand should be equally held in reverence and honour as a noble army of confessors and martyrs. For, Sir, allow me to say, that I regard such tried examples of the integrity that never flinches, and the conscience that nothing worldly can overcome, as a nation's wealth: no matter where the examples are found—they dignify human nature and exalt our country; and but for men of this character, England would not have obtained the liberty in which she so justly rejoices, nor would she have had the present august Family to govern her, a Family honoured by being called to the throne in order to preserve the liberties of the people. It appears to me that a meeting like this reads a lesson of incalculable benefit to youth, when it holds out to admiration religious integrity under any form (*loud applause;*) and I am persuaded your Royal Highness will agree with me in saying, that nothing could have been more eloquent or more wise, and nothing more Christian, than the declaration of a learned and gifted prelate in his place in the House of Lords, who, when the Dissenting claims were brought before their Lordships in 1779, said, in words never to be erased from my mind, "I am not afraid, my Lords, of men of scrupulous consciences; but I will tell you whom I am afraid of,—and they are the men that believe every thing, that subscribe every thing, and that vote for every thing."

You cannot be surprised, Sir, that Dissenting ministers hail the event that we are met to celebrate, for they know and feel that it is but the harbinger of good things to come; they regard it as a pledge to the country on the part of the Legislature and the government, that hereafter measures of conciliation, and not of coercion, shall be pursued with regard to conscience;—and let those measures be pursued, and what grandeur, what happiness, is there to which England may not attain!

Allow me, Sir, to express one hope; I express it not for myself, but for my children, and my children's children; and I know that I express the hope and feeling of my brethren in the ministry, and of the Protestant Dissenters generally; it is, that the Repeal of the Sacramental Test is an earnest of the repeal of other tests not enacted by the government, but by corporations, and learned corporations; it is, that our country, our beloved country, our mother country, which has dealt rather hardly with us Dissenting children, which has allowed us hitherto only the crumbs of learning that have fallen from her table, will, by and by, open her bosom, her maternal bosom, (*loud applause,*) and receive us to her cordial embraces; and that hereafter we Dissenters shall have our fair portion of the children's bread. (*Loud applause.*)

In conclusion, allow me to say, Sir, that we Dissenting ministers have been accustomed to watch the signs of the times, as is natural to those who have been inured to storms and perils; and we have observed, as you, Sir, must have observed, with infinite pleasure, that the course of legislation in this great kingdom, for the last quarter of a century, has been all in one line, and that the straight-forward path of justice; and we can hardly doubt, we can have no doubt, that things will go on,—under that ever-adorable and merciful Providence which, amidst the commotion and confusion of human affairs, causes all things to work together for good,—to greater and greater perfection, and that the government of this country will be still more paternal and still more Christian. But let me not be mistaken; when I speak of a Christian government, God forbid that I should be thought to express a wish that the government should ally itself to a sect, that it should be Protestant as opposed to the Catholics, or Church-of-England as opposed to Dissenters. What I mean is—judging from the past and looking at all the auguries of the times—that the future government of this country, the best and the greatest country on the face of the earth, will and must be the government *of* the people, and *for* the people. (*Bravo.*) Sir, let the course of goverment in this country be, as it has been under the present happy reign, and as I am certain it will continue to be, wise and beneficent, and then the three great religious divisions of the country,—the members of the Church of England, the members of the Roman Catholic Church, the old church, let my Dissenting brethren remember, the church of our fathers, and the members of the various Dissenting churches,—instead of consisting of so many opposing establishments, and reckoning any one's gain another's loss, will be bound together in the bond of peace and charity, and form that triple cord that cannot be broken; in the strength of which, our Rulers (to use the words of that great man whose language has been quoted with so much felicity, and whose prose is poetry, and whom I may here quote with peculiar propriety, because he was not only an ardent lover of his country, but also a Nonconformist,—I mean John Milton) "may be able to steer the tall and goodly vessel of the Commonwealth through all the gusts and tides of the world's mutability." (*Loud applause.*)

ORIGINAL COMMUNICATIONS.

For the Christian Register.

The Conspiracy No. III.

Mark them which cause divisions and offences.
Paul.

To them who feel a sacred regard for the christian cause, it must be a painful task to expose the misdemeanor of those who bear the christian name, however justly they deserve exposure. It can scarcely be doubted by those acquainted with ecclesiastical history, that the cause of Christ has been most retarded and wounded by those professing to belong to the house of his friends. For the sake of the cause it is the solemn duty of its friends to bring to light and expose to just view the hidden works of darkness, by which this cause sustains injury. It is their solemn duty to strip off the mask of false pretenders, who beguile the simple and weak, as the serpent beguiled our first mother

The very plan and principle, on which Congregational churches and societies are founded, forbid the interference of others. A Congregational church is a company of professing christians, who have voluntarily associated together to enjoy christian ordinances. They disclaim all authority to interfere with the rightful prerogatives of other churches of the same denomination. Indeed they neither possess nor claim any right to control others as to doctrine, discipline, or modes of worship, or even to complain unless their *rights* as christians are invaded. But when the demons of division and strife break their peace, Congregationalists deem it their right and their duty to *protest.* Even the simplest of the flock has cause for alarm, when the wolf in sheeps clothing begins around him the mangling of others. Against whom do Congregationalists offend? Do they, in peaceably and regularly maintaining christian ordinances, exercise a right injurious to others? They affect not to be holier than others. They shut not the door of their churches or temples against other denominations of christians. They bid others welcome to all christian privileges with them. I speak more particularly of the churches and societies called *liberal.* And I have seldom known a christian of any other denomination excluded on that account from the privileges of christian communion. Why then this war waged by others against their peace? Or why should one sect of the same order invade the rights of others? Wherever exists an established church, supported by civil power and claiming authority over the rights of conscience, there may be cause for resistance, in defence of such rights. But in the present case there can be no such pretext.

Take the strongest case that can exist. Suppose a close-communion Baptist to reside among Congregationalists. Can the Baptist have a right to pursue any measure tending to *alienate* and *divide* those from whom he differs? I deny that he can have any such right. If a Congregationalist residing among Baptists should introduce religious meetings and the ministers of his own sect, to divide them and to produce, as it must, a spirit of bitterness and strife, I must pronounce him a disturber of the public peace, and meriting the reprobation of all good men. Such proceedings are *seditious.* They partake of that spirit of proselyting, that compasses sea and land to effect its designs, and makes the subjects four-fold more the children of strife than before.

No greater or more fatal enemy ever assailed the cause of Christianity than is the spirit of division. A great part of this country contains and will long contain only a spare population. Scarcely can a sufficient number be found within convenient distances to associate together with ability to maintain Christian worship. Thus situated, every division bringing increased burthens upon the people for the support of the ministry has a tendency to weaken and destroy the whole. It is already the case in many towns, that a sufficient number to support public worship can not unite for that purpose. Christian ordinances are neglected, and little remains of religion but the mere names and the uncharitable spirit with which the several parties are arrayed against each other. Thus the conspiracy against the peace of our churches and societies proves to be a conspiracy against all order and religion and the vital interests of happy communities.

Paul.

For the Christian Register.

Progress of Unitarianism in the United States of America.

It is well known, that the Orthodox party are sparing no exertions, to cast an odium upon the doctrine of the "simple and undivided unity of Deity." ', Nil desperandum," they go forward in the glorious work of "holding up to the obloquy of *all true* Christians"—this is their language—those who discard the doctrine of the "three persons in one."

Among other schemes, they sedulously seek to promulgate the idea, that the doctrine is upon the wane, and must ere long come to nought. Refer them to the present situation of Boston, Salem, and several inland towns of the first respectability, contrasted with their character twenty, nay, ten years ago, and they will, it is true, yield that there *has been* a progress in "Massachusetts," but deny that it finds congenial soil in any other spot. Now we well know, and so do they, that this a mere subterfuge —the fears of the more enlightened part of their community must be allayed—and while they can impose these specious tales upon the credulous public, they hope to "hold their own." It is to be regretted, that there are some who are really liberal at heart, yet dare not throw off the trammels of priestcraft, fearing the truth of such reports.

I write this article, merely to add my mite of testimony to the "*alarming evidence*"—as one of their party has it—already accumulated and accumulating daily—of the "*progress of equity* and *liberality.*

I have had a tolerable opportunity of ascertaining the state of the "public pulse," out of Massachusetts, relative to this great question. And I am happy in saying, it is not dissimilar to the state of feeling, while our freemen groaned beneath the chains of their mother country. As the "*converted* Unitarian Minister" of the 'Spirit of the Pilgrims" has it; "*it will prevail.*" Emphatic prediction!

Within eighteen months, I have publicly administered the word in a dozen towns in the state of Vermont, besides having opportunity of becoming acquainted in many others. And I have no "qualms" in saying—the assertions of the Orthodox to the contrary, notwithstanding—that as far as I can judge, *at least one half* of the freemen of Vermont are strictly liberal—strictly *Unitarian.* In the towns alluded to, among which are some of the most respectable in the state, I venture the assertion, that two thirds are of the class described.

I include in this list the Christian and Universalist denominations. By referring to the register of the former of these sects, I find, that in the United States, they number 700,000 worshippers, who are in the strictest sense of the word, (with a very few exceptions,) Unitarians. About twenty thousand only of these hundreds of thousands, belong to the state of "Massachusetts." The remainder are scattered all over the Union, from Georgia to Maine. In the state of N. York alone, there are more than 150,000.

Add to this, the number of those who believe in the "final restitution," to say nothing of the Unitarian denomination itself, which is extended throughout all the New-England states, as well as those of New-York, Pennsylvania, Virginia, Maryland and Ohio, and it is indeed "*an alarming evidence*" of the spread of liberal sentiments, when we reflect, that twenty brief years since, nothing was known of this "new religion," as our opposers are pleased to term it. I leave these "*facts,*" for the meditation and *comment* of the Orthodox. I challenge them to deny these, and support that denial by proof positive.

Let not the friends of the liberal faith despond, nor think it a *mad prediction* that *ten years hence,* the liberal party will be to the exclusive one, in point of numbers, what the exclusive *were, ten years since,* to the liberal.

Scrutator.

For the Christian Register.

Mr. Reed,

Sir, I have been reading with great interest and profit 'Brooks' Daily Monitor.' It is filled with various and valuable information, and abounds with a rich eloquence. Of all books which have issued from the press on practical Christianity, it seems to me this will be the most useful. He has given us a most valuable epitome of ecclesiastical history; a condensed and clear exposition of all the moral truths set forth in holy writ; a striking summary of the subject of education, Sunday schools, &c. besides impressive views of baptism, and the Lord's supper. He has taken notice of all the seasons which are regarded as deeply impressing religious lessons, and those domestic relations which are so dear to us all. From the great good which I find this volume doing in my family, I deem it an act of benevolence to recommend it to all others. I have been much pleased with pages, 161—178—227—280—292.

A Parent.

Boston, Sept. 14, 1828.

RELIGIOUS INTELLIGENCE.

SEMINARY AT ANDOVER.

The annual Examination was attended at Andover on Wednesday last; and in connexion with it were public exercises before several Societies. On Tuesday afternoon was the celebration of the Porter Rhetorical Society. An oration was delivered by Mr. Lyman Matthews; a poem, by Mr. Amos Blanchard, both members of the Senior class; and an address by the Rev. L. Withington of Newbury. The subject of the oration was, "The Responsibilities of the Decendants of the Puritans:"—of the poem, "The Captive African Chief:"—of the address, Originality and Eloquence.—On Tuesday evening an oration was delivered before the Society of Inquiry respecting Missions, by Mr. Calvin E. Stowe, "On the Advance which is to be expected in religious Knowledge."

The gentlemen appointed as orators by the Alumni of the Institution, failed.

On Wednesday, the exercises appointed by the Officers of the Seminary took place in the chapel, according to the following order:

FORENOON.

Prayer. Tranlation of Ps. viii, with an inquiry whether this Psalm refers to the Messiah. H. Allen, Industry, Me.—The meaning of the word Gehenna, as used by the writers of the New-Testament. C. N. Ransom, Marietta, Ohio.—Do the Sacred Writers employ figurative lanurative language to describe the things of the invisible world? and how can it be distinguished? A. J. Leavenworth, Waterbury, Ct.—Interpretation of 2 Cor. v. 21. A. Kingsbury, Coventry, Ct.—The historical parts of the Old Testament considered as affording a knowledge of the human character. C. E. Stowe, Natick.—The Bible a friend to human happiness. S. Williams, Boston.—The Christian Sabbath. L. Luce, Rochester.—Mystery no objection to the Christian religion. B. Kent, Dorset, Vt.—The doctrines of Grace promotive of humanity. A. Blanchard, Montpelier, Vt.—The cause of Missions the cause of the Christian Church. E. G. Babcock, Milton.- The resurrection of Lazarus a proof of Christianity. S. H. Eletcher, Putney. Vt.

AFTERNOON.

Sacred Music. Knowledge of human character, its importance to the Christian Preacher. J. Anderson, Hartford Conn.—Ulric Zuingle. S. H. Stearns, Bedford—Instruction an essential characteristic in sermons. D. Shepley, Norridgewock, Me.—Influence of the Reformation on the cause of learning and religion. A. Stuart, Pittsford, Vt.—The influence of the Preacher's work upon his own intellectual and moral character. J. L. Kimball, Lyndon, Vt.—The English Pulpit in the XVII. century. L. Matthews, Cornwall, Vt.—Appropriate Preaching. C. Fisk, Wrentham—The Pulpit in the IV. Century. J. Spaulding, Thirley—Causes that affect the character at the American Pulpit. H. G. O. Dwight, N. Y.—Sacred Music, Missionary Hymn—Prayer.

The case of Rev. Dr. Murdock was to come on yesterday, before the Board of Visiters.

Recorder Sept. 25.

The Methodist Church in North Bennet Street, Boston, was dedicated on the 10th inst. with appropriate religious services. The German was delivered by Rev. S. Martindale, of this city—text 1 Chronicles, xxviii. 9.

Re-election. At a meeting of the Congregation of the Fifth Presbyterian Church in this city, on the evening of the 17th inst. the Rev. Thomas H. Skinner, D. D. was unanimously elected to assume the pastoral charge over them, so soon as his health shall be sufficiently restored to enable him to discharge the duties of the office. *Philadelphian.*

ORDINATION. On the 10th inst. the Rev. Ichabod Smith Spencer was ordained at Northampton, as colleague Pastor of the 1st Congregational Church and Society, with the Rev. Mr. Williams, who was ordained in June 1778. Sermon by Rev. Dr. M'Auley, of New-York.

The Rev. Bennet Tyler, D. D. was installed as pastor of the Second Church and Society in Portland, Me. on Wednesday, the 17th inst.—Sermon by Rev. Lyman Beecher, D. D. of Boston, from Galatians i. 8. *But though we, or an angel from heaven, preach any other Gospel upon you than that which we have preached unto you, let him be accursed.*

The Rev. *Charles Hodge*, Professor of Oriental and Biblical Literature in the Theological Seminary at Princeton, after an absence of two years, returned, a few days ago, in the Caledonia; from Liverpool. We understand that the Professor has spent the greater part of the time of his absence in the Universities of *Halle* and *Berlin*. He was also a few months in *Paris*, and a short time in *London* and *Edinburgh*.

N. Y. Obs.

SUMMARY.

Capital Trial. On Thursday and Friday of last week, Robert Bush was tried before the Supreme Judicial Court, sitting at Springfield for the murder of his wife, at Westfield, on the 29th Sept. last. He was fully convicted, and sentence of death passed upon him by Chief Justice Parker.

We gave in our last, some account of the late centennial celebration at Salem. Our limits forbid our giving so full an account as we intended. The following are some of the toasts given on the occasion.

The founders of the Colony of Massachusettss.—Their History, their Spirit, and their Example.

Endicott, Higginson, Winthrop, Saltonstall, Pynchon, and their companions.—Their monuments are not cold statues of marble, but their living posterity.

Harvard University.—Founded by the First Planters before they had felled the Forest, and made an *opening* wide enough to behold the rising and setting of the Sun.

The old Colony.—The Holy land, consecrated by the Pilgrimage of Carver and Bradford, Winslow and Brewster.

The American Press.—First established at Harvard College—its first work the Freeman's Oath—its perpetual duty the promulgation of Truth and Knowledge.

The intrepid asserters of Liberty of Conscience. Roger Williams in 1635; John Milton in 1659: William Penn in 1671; John Locke in 1689; may the series never end.

By Hon. Timothy Pickering. The great principle of our emigrant fathers—Liberty, civil and religious—*Esto perpetua.*

[The following toast, the original of which was presented for the inspection of the company, was in the hand writing of the venerable President of the Society:]

"The memory of our Pilgrim forefathers, who first landed on this spot on the 16th of September, 1628, (just two centuries ago this day,) who forsook their native country and all they held dear, that they might enioy the liberty of worshipping the God of their fathers, agreeably to the dictates of their consciences."

After Dr. Holyoke retired, Judge Story gave the following toasts:

The venerable President of the Essex Historical Society, the man of a century of virtues—"Take him for all in all, we ne'er shall look upon his like again."

The *Colony* of Massachusetts Bay—the *Province* of Massachusetts Bay—and the *Commonwealth* of Massachusetts—*always free*—In 1634 the Colonists resolved to resist a Governor-General—in 1643 they resolved to resist a Presbytery—in 1689 they revolted from and deposed the tyrannical Sir Edmund Andros—in 1690 our Agent, Elisha Cook, exclaimed to the British Ministry, "*The old Charter or none!*" and in 1776, we became, what we now feel we are, *Independent* by right, as well as *Free* by inheritance.

The following letters of apology from distinguished invited guests, were read at the table.

Quincy, 8th Sept. 1828.

DR. E. A. HOLYOKE, President
of the Essex Historical Society—Salem.

SIR: I had flattered myself with the hope that it would be in my power, to join in the interesting centenary celebration, to which I was honored with an invitation, bearing your signature, on a day scarcely less memorable. A painful incident in my family, the severe illness of Mrs. Adams, requires my immediate return to Washington, and deprives me of the happiness I should have enjoyed in commemorating the completion of the second century since the settlement of Salem, and in offering you my personal felicitations on the rare good fortune, with which a life of honor and of virtue has extended to the entrance also upon a second century in your person.—That it may still be long protracted in health and happiness, is the fervent prayer of all your friends, among whom, I with pride, pray you to rank the name of JOHN QUINCY ADAMS.

Boston, Aug. 21, 1828.

"*My Dear Sir:*—Be good enough to present to the Essex Historical Society my respectful acknowledgments for their invitation to join in the celebration of the landing of Governor Endicott and his pious companions.

Their is no event in the eventful history of our young country more worthy of commemoration, that the event of these renowned pilgrims.

Considering their intrepid spirit, their love of liberty, their wise forecast, the foundations they laid for social order and happiness, for free public worship, for useful education, for civil, political and religious liberty, I do not know that their contributions to the great fabric of American independence and glory, have been equalled, they certainly have not been exceeded, by those of any other band of persecuted pilgrims which composed the little colonies now expanded into a great nation.

With such a theme and such an orator, what do I not lose in not being able to mix with the multitude who on our anniversary will thank God for having given this land to such men and such men to this land.

Official duty on the circuit will prevent me from participation in the happy reminiscences of the day: but that I may be among you in spirit, though absent in body, allow me the privilege, if a proper occasion shall arise, of giving the following toast:

The Inhabitants of Salem—The true progeny of the pilgrims of Naumkeag! Like them wise, frugal, enterprising and industrious; May a free commerce and returning prosperity make their venerable town *what it was* in better times.

With great regard, your obedient servant,
ISAAC PARKER."

To John G. King, Esq.

Cattle Shows. The annual Cattle Show and Exhibition of Manufactures of Middlesex County takes place on the 8th of October, at Concord. Rev. Bernard Whitman, of Waltham, is to deliver an address on the occasion.

Phi Beta Kappa. The Connecticut Alpha, at their late annual meeting, appointed William Jay, Esq. of West Chester, N. Y. as their orator for the ensuing year—Rev. Sereno E. Dwight, of New Haven, is his substitute. Ebenezer Bailey, Esq. of Boston, was designated to deliver the next poem. The Rev. John Pierpont, of Boston, and Fitz Green Halleck, Esqr. of New York, were elected honorary members.

According to accounts from the Birman provinces, Amherst-town was in an unpromising state. At Rangoon there was an intelligent and liberal native governor. Dr. Price, the Missionary, had the care of the education of some Birman noblemen, and obtained the bible for their use, from the English Bible Society at Calcutta. *Adv.*

Drought. In Amherst and some of the neighboring counties of Virginia, the drought has been so extensive, that forest trees of the largest growth have died. The oldest inhabitants do not recollect aseason of similar severity.

Culture of Silk. The attention of agriculturists in Indiana is turned to the cultivation of the mulberry and the rearing of silk worms and it is said with great success. *Pat.*

It has been stated in several papers that the distance from Providence to Boston, by water, is 230 miles. By the following table of distances, on the route of the *Benjamin Franklin*, compiled from the charts now in use, it appears to be only 183 miles, viz:

	miles.
From Providence to R. I. Light House	28
From R. I. Light House to Cutterhunk	22
From Cutterhunk to W. Chop Holmes' H. Harbor	18
From W. Chop Holmes' H. Harbor to Round Rhoal	35
From Round Shoal to Cape Cod, Race Point	40
From Race Point to Boston	40
Whole distance	183

The Nantucket Inquirer mentions, in proof of the importance of some improvement to Nantucket harbor, as a place of retreat in case of adverse winds, that in the month of August, Capt. Barnard of the light vessels stationed on Tuckernuck shoals, counted 1250 vessels, passing up or down the Sound. He supposes that half as many may have passed in the night, and in thick weather, and have escaped his observation. *Adv.*

New-York Post Office. The candidates to fill this vacant situation appear, as usual, to be numerous. The salary is $2000; to which the premiums on the "pigeon boxes," are said to increase the compensation to about 5000 dollars per annum.

The weekly bills of mortality, in this city, show the present autumn, notwithstanding the heats of the preceding summer, to be one of the most healthy within recollection. They hardly transcend those of seasons of the year ordinarily the most propitious to health. We know no other cause to impute this, than the accidents of the weather; those "skycy influences" beyond scrutiny as well as control. *Balt. Am.*

Montreal. Sept. 15.—The Report from the Committee of the House of Commons on Canada affairs has been received in town, being brought by the Delegates Messrs. Neilson and Cuvillier. This report, in manuscript, we have seen, and we shall now hastily endeavor to state the principal heads. We defer any further comment to our next. The recommendations of the Committee are that the Townships should enjoy the benefits of English law, to have register offices for mortgages which are to be special, and to have Circuit Courts. The representaton of the Province to be so altered as to represent future population as well as the present, and territory as well as population. The monies levied under the 14 Geo. III. to be placed at the disposal of the Legislature, but the judges, the officers and branches of the Executive department to have their salaries permanently paid. The necessity of the Judges, except the Chief Justice, being in either of the Councils, is doubted by the Committee. The Sheriffs and the Receiver General to give security for the monies entrusted to them, and their accounts to be subject to audit. The Union of the Canadas is recommended to the Legislatures of the Province respectively—and no changes mentioned relating to the proportionate share of duties levied at Quebec to be paid to Upper Canada. The claims of the Presbyterian Clergy sanctioned by the opinion of the Law Officers of the Crown and concurred in by the Committee. The Charter of King's College, York, to be remodrelled, and no particular tests or religious qualifications required of the professors, further than a belief in the truth of the Christian revelation.

These recommendations have, however, to pass through the ordeals of the House of Lords and House of Commons, during the next session of Parliament, and it is yet to be seen how far they will be approved of by those bodies.

Gazette.

London and Paris papers to the 15th and 16th August, have been received.

At the last date, July 23d, the great contest between the Russians and Turks had nearly approached a crisis. The Russian main army, led by the Emperor Nicholas in person, was then in full sight of the main army of the Ottomans, posted to defend the memorable passes of the *Balkan*. The rapid progress of the Russians, the nature of the ground they occupied, and the spirit which animated their veteran ranks, made it next to certain that the decisive *tug of the war* would immediately be tried. The result, probably, will be the subject of the next received advices. The Turks had every thing at hazard; appeared to be animated with the hope of the recurrence of the fate of former invasions of their strongholds, and in their few rencounters with their enemy are said to have given samples of courage and desperation, The Russian main army was stated as being nearly 100,000 strong; but the Turk never afforded the world any information by which the force of the army could be estimated.

The report of the agreement of Ibrahim Pacha to evacuate the *Morea* forthwith, was substantially but not officially confirmed. Still, it was possitively asserted, that the Greek Expidition fitting out by France, with the sanction of England, would proceed on its destination. This assertion had given rise to much speculation in Europe; and was pronounced to have a belligerent aspect.

It was reported, that the British Lord High Admiral having had some controversy with the Duke of Wellington, had resigned his high office, after having attained an unusual degree of popularity. The King is said to have justified the course of his Premier. Other resignations were anticipated. *Centinel.*

Portugal. The trials of the Constitutionalists were going on. The expedition against Madeira, consisting of a considerable naval and military force, is stated to be about sailing. Among the proscribed we notice the names of Palmella, Loula, D'Alva, (father and son) Calharis, Sampaio, Villa Flor, Villa Real, Subserra, and Bishops of Coimbra and of Elvas.

The King of Spain has refused to accredit the Ambassador sent by Miguel.

The Inquisition, it is said, is to be re-established. In Oporto assassinations took place almost every night.

A conspiracy in favor of Don Carlos has been discovered at Madrid, and numerous arrests had taken place in consequence.

Ten thousand Portuguese have sought refuge in Spain from the persecutions of the government.

The city of Coimbra is nearly abandoned by its inhabitants, and the houses are mostly shut up. Many other Portuguese towns are in the same situation.

Extract of a letter from Paris to one of the Editors of the New-York Statesman.

"Mr. Sparks is now here and will succeed in procuring the documents he wishes, illustrative of our revolutionary history. Mr. Cooper is in Switzerland, on his way to Florence, where he will remain some time. He has another novel in hand. He intends also to write his travels. Dr. Jarvis is doing the same thing.

"You will receive all the political information by the papers. Were it not for the obvious interest of England, France and Austria to preserve the integrity of the Ottoman empire, it might be considered as on the eve of annihilation.—These last mentioned powers are acting in concert; and, before long, Russia will probably be invited to stop her advances upon Turkey. Both France and England are sending a large naval force into the Mediterranean, which will put the Russian navy at their disposition, a consideration which will be almost certain to render the Emperor obedient to his maritime masters. We shall soon see who are to be the actors, and what are to be their parts in this new political drama, about to be acted upon the old theatre of great events."

MARRIAGES.

In this city, on Tuesday evening last, by the Rev. Mr. Pierpont, Capt. Gillam B. Wheeler, to Miss Lucretia G. Wheeler, daughter of Capt. John H. Wheeler.

DEATHS.

In this city, on Monday last, ROBERT FENNELLY Esq. a member of the Board of Aldermen, aged 53 years and 6 months. He sustained many offices in the State, Town and city Goverament, with honor to himself, and to the unusual satisfaction of his constituents; and discharged all the duties of life with fidelity, assiduity, and uncommon equanimity. His funeral took place on Tuesday last, attended by the City Council, the Ancient and Honorable Artillery Corps, and the Massachusetts College of Pharmacy, of which he was a respected member, and a long procession of other mourning friends. *Cent.*

In this city, Rebecca, wife of Gustavus Newman, formerly of Norfolk, Va. aged 28. Mr. Elias Maynard, aged 51, of the firm of Maynard & Noyes.

In Cambridge, Rev. John Mellen, aged 75.

In Dorchester, on 24th inst. the youngest child of the Rev. Ephraim Randall, aged four weeks.

In Brookline on the 21st inst Mr. John Goddard, aged 37 years, formerly of this city.

In Hingham, Mr. Jabez Horton, aged 54.

In Raynham, Mrs. Sarah, consort of Captain Job Dean, aged 43.

In New-Bedford, Mrs. Elizabeth, wife of Mr. David Kempton, aged 65.

In Petersham, suddenly, Sept. 17, Charles Hapgood, youngest son of Hutchins Hapgood, Esq. aged 17 years.

In Bath, Mr. Samuel Hodgkins, aged 90.

In Salem, Ohio, 6th inst. Mr. Daniel Steele, formerly of New Hampshire, aged 24.

In Indiana, Miss Ann C. Barton, aged 100 years and 2 months. She retained her faculties until within a few days of her death, and for the last four years past, she attended Church every Sunday, and used to walk alone without the assistance of any person.

In Berwick, Maine, Benjamin Orr, Esq. Counsellor at Law, aged 56. He stood at the head of his profession; and in his death the community, with his amiable and numerous family, have suffered an irreparable oss.

SCOUGAL'S SERMONS.

"The life of God in the Soul of Man" with nine nine Sermons by Scougal.

THIS work is now Stereotyping in this city. The copy, a London edition, of 1818 is found destitute of a few leaves in one of the Sermons; any person possessing a complete Copy of this Edition, who will either lend, or sell it for twice its cost, will oblige by sending it to this office, or to Lyman Thurston & Co. Stereotype Foundry. A Large Edition being about to appear, it is desirable to have all the Sermons of this most pious man. Sept. 27.

CHRISTIAN TEACHER'S MANUAL.

JUST published by BOWLES & DEARBORN, 50 Washington-street,—*The Christian Teacher's Manual;* designed for families and Sunday Schools. Vol. I. No. 6.

CONTENTS.

Lessons on the Mind—Attention; Jewish Festivals; On Spoken and Written Language; The Locust; Communion Day; The Rainy Afternoon; Secret Worship; Morning Hymn; Evening Hymn. 3t Sept. 27.

LAD WANTED.

WANTED as an Apprentice to the Stationary business, a Lad about 14 or 15 years of age one from the Country would be prefered; none need apply unless with good recommendations—enquire at No. 96 & 98 State-st. Sept. 27.

NOTICE.

THE Second Volume of Kenrick's Exposition of the Four Gospels is ready for delivsry at the Bookstore of MUNROE & FRANCIS. Sept. 27.

MANIFOLD WRITERS.

JUST received a small lot of the patent Manifold Writers or Copying Machine, of American Manufacture, being far superior to the English, and at less then one half the price; the public are respectfully invited to examine the same at 96 and 98 State-street, sign of the Large Leger, by JOHN MARSH. Sept. 27.

CHRISTIAN EXAMINER

THIS DAY published, by BOWLES & DEARBORN, 50, Washington Street, the Christian Examiner, and Theological Review, No 27.

Contents. Miscellany. Sketch of the Life and Character of the Hon Samuel Howe; the Rite of the Lord's Supper, a Symbolical Language.

Poetry. Heaven.

Review. Art. VII. 1. Fourteenth Annual Report of the Massachusetts Society for the Suppression of Intemperance. 2. Discourses on Intemperance, preached in the Church in Brattle Square, Boston, April 5, 1827, the day of Annual Fast, and April 8, the Lord's Day following. By John G. Palfrey, A. M. 3. First Annual Report of the Executive Committee of the American Society for the Promotion of Temperance. Art. VIII. 1. The future Punishments of Infants not a Doctrine of Calvinism. 2. The Future Punishments of Infants never a Doctrine of the Calvinistic Churches. 3. On the Future State of Infants; three Letters addressed to the Editor of the Christian Examiner, and published in the Spirit of the Pilgrims for January February, and March. By the Rev. Lyman Beecher, D. D.

Notices of recent Publications. Which Society shall you join, Liberal or Orthodox; Pierpont's Ordination Sermon; Loveland's Greek Lexicon; Thrush on War; the School; Griffin's Convention Sermon.

Intelligence. Unitarian Mission at Calcutta; American Unitarian Association; Massachusetts Convention of Congregational Ministers; Ordination at Baltimore; Installation in Boston; Ordination at Dennis; do. at Brighton; do at New-York.

View of Public Affairs. Russia, Greece, Great Britain, Portugal, South America, Central America, Mexico, United States.

Obituary. Mrs. Robinson. Sept. 13.

TO LET,

FOR one year or more, a House in Central Court, possession given on the first day of October next. This is the most pleasant house in the Court, and in perfect order.—Inquire at this office. Sept. 13.

REMOVAL,

BOWLES & DEARBON respectfully inform their customers and the public, that they have removed to the new Stone Building, No 50, Washington Street, five doors north from State Street. By this removal they have obtained a much more commodious Store than they formerly occupied, and have also a room in the second story, immediately connected with the Store, in which may be found the principal Periodicals, Newspapers, &c, which will be free of access to every one; particularly for Clergymen and others who reside ou of the city. All articles in their line will be sold wholesale or retail, on as favorable terms as can be had in the city. They hope, therefore, for a continuance of the patronage they have already received, and solicit the favors of all who may have occasion to purchase BOOKS, STATIONARY, FINE CUTLERY, &c. &c.

CLASSICAL, SCHOOL, THEOLOGICAL and MISCELLANEOUS BOOKS, will be furnished to Libraries, and individuals, at low prices.

They also publish a great variety of BOOKS for children and young persons.

Having paid particular attention to this branch of their business, they are enabled to offer a select and approved list of Books for Juvenile Libraries, Sunday, Schools, &c. upon reasonable terms. They still continue to publish their series of "Original Books for Children," a number of which are now in press. Sept. 6.

MILLARD'S TRUE MESSIAH.

JUST received, and for sale at this Office, a fresh supply of the popular tract by Elder Millard, entitled "The True Messiah Exalted." *Seventy five cents a dozen.* Aug. 23.

PENS, INDIA INK, &c.

6 GROSS Silver Pens at very low prices.
150 Boxes India Ink.
15,000 Dice of the best quality.
20 Gross Court Plaister,
For Sale at 96 & 98 State-st. sign of the Large Ledger by JOHN MARSH.
Aug. 30.

FOR SALE,

A SHARE in the Boston Athenæum.—Inquire at this office. Sept. 13.

MEDICAL INSTITUTION OF HARVARD UNIVERSITY.

THE *Medical Lectures* will begin on the *third Wednesday in October*, in the Massachusetts Medical College, Mason-street, Boston.

Anatomy and Surgery,	By DR. WARREN,
Chemistry,	DR. WEBSTER,
Materia Medica,	DR. BIGELOW,
Midwifery and Medical Jurisprudence,	DR. CHANNING,
Theory and Practice of Physic,	DR. JACKSON.

The Lectures continue thirteen weeks. The Class attend the Medical and Surgical Practice of the Massachusetts General Hospital, and Dr. Jackson's Clenical Lecture on the Cases, without fees. Separate Lectures on the Principles of Surgery are given by Dr. Warren without fees. Arrangements have been made for the study of Practical Anatomy, which will probably afford as great facilities as can be desired, and at as low a rate as at any school in the United States. The use of the Library of the Massachusetts Medical College may be obtained during the Course, by paying one dollar. The Professor of Chemistry will receive private pupils for practical instruction in the Laboratory. WALTER CHANNING,
Aug. 16. 8t *Dean of the Faculty.*

DISTRICT OF MASSACHUSETTS....*to wit.*
District Clerk's Office.

BE IT REMEMBERED, That on the fifteenth day of July. A. D. 1823, in the Fifty Third Year of the independence of the United States of America, PUTNAM & HUNT, of the said district, have deposited in this Office the Title of a Book the Right whereof they claim as Proprietors in the Words following, to wit:

"*Biographical Sketches, of Great and Good Men, Designed for the Amusement and instruction, of Young Persons.*"

In Conformity to the Act of the Congress of the United States, entitled "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned." and also to an Act entitled "An Act supplementary to An Act, entitled, An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books to the Authors and Proprietors of such Copies during the times therein mentioned: and extending the Benefits thereof to the Arts of Designing, Engraving and Etching Historical and other Prints."

JOHN W. DAVIS,
Clerk of the District of Massachusetts.

NEW COMMISSION STORE.

THOMPSON BAXTER would inform his friends, and the public in general, that he has opened a COMMISSION STORE, at No. 190, Washington-street directly opposite the *Malboro' Hotel,* for the sale of Boots, Shoes and Domestic Goods, at wholesale and retail, and for cash only.

☞ Cash advanced on consignments, which are solicited. Aug. 30.

WANTED.

THE Subscription price (two dollars a volume) will be given, at this office for the *First* vol. of the Second Series of the Christian Disciple.
Aug. 30. 3t.

ELEMENTARY SCHOOL.

IT is proposed to open in this city, as early in the month of October as practicable, a School for the instruction of boys, between three and seven years of age; the plan of tuition, to be suited to the ages and capacities of the pupils, and to embrace the leading features of the Infant and Primary Systems. A fuller exposition may be found in the American Journal of Education, Articles, Outline of Instruction,—Nos. 25 and 26; Elementary Instruction, 30 and 31; Infant Education, 31 and 32; and by application to A. B. ALCOTT, No. 12, Franklin-street.

References to William Russell, Editor of the Journal of Education,—George B. Emerson,—Dr. John G. Coffin, and Samuel Grules. Boston, Sept. 20.

THIRD ANNUAL REPORT. A. U. A.

JUST published at the Depository, No. 50 Washington-street, the "Third Annual Report to the American Unitarian Association, presented May 27, 1828," with an appendix. pp. 72. Sept. 20.

NEW BOOK.

MUNROE & FRANCIS, No. 128 Washington-street have just published, a neat pocket volume entitled—

PRIVATE HOURS; by the author of "Evening Hours."

This is a little manual of devotion for every day in the week, and eminently suited for the closet and chamber. 3t Sept. 20.

TRACT NO. 20—FIRST SERIES.

THIS day published at the Depository, No. 50 Washington-street. Tract No. 20—1st series of the American Unitarian Association, "On the Doctrine of two Natures in Jesus Christ." By Alvan Lamson. Sept. 20. 3t.

MR. BARTLETT'S SERMON.

JUST published by BOWLES & DEARBORN, 50 Washington-street, "A Sermon delivered at the Ordination of the Rev. JOHN M. MERRICK, as Pastor of the Congregational Church and Society, in Hardwick, Mass. August 27, 1828, by Rev. JOHN BARTLETT, Pastor of the Second Congregational Church in Marblehead." Published by request. Sept. 20.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS.—*Ninth Edition.*

THOMAS WELLS at No. 92 Hanover Street, Boston, has just published A Selection of Hymns and Psalms for Social and Private Worship. Ninth Edition. (Royal 18mo. size.)

In offering this edition, together with a supply of the recent stereotype edition, the Publisher is enabled to gratify the wishes of those who call for handsome copies on Paper and type of a size larger than the stereotype edition; as well as those to whom the neatness of the stereotype copy is acceptable. July 26.

DR. FLINT'S DISCOURSE.

THE Sermon of Rev. Dr. Flint, occasioned by the death of the late Rev. Dr. Abbot, of Beverly, is just published and may be obtained at this office. July 19.

CONCORD ACADEMY.

THE subscriber informs his friends and the Public, that his School will be open for the reception of *Boarding and Day Scholars,*—the Fall Term to commence on Monday, September 8. Parents who send from a distance are informed, that the Preceptor will be particularly attentive to the Improvement of all who may be placed under his care, in good morals, and correct manners; and that the instruction given shall be thorough, in all the branches usually taught in the Academies and Schools in the vicinity. He hopes by devoting himself to his employment as a teacher, and by his unremitted exertions for the improvement of his pupils, to merit a continuance of that encouragement which he has hitherto received.

Terms $5 per quarter. Board from $1 50 to $2, in families near the Academy; or with the Preceptor if application be made soon.

PHINEHAS ALLEN, *Preceptor.*
Concord, Aug. 9, 1828.

REFERENCE,
REV. DR. PIERCE, *of Brookline,*
REV. MR. BARRETT, *of Boston,*
HON. SAMUEL HOAR, *of Concord.*

POETRY.

LINES.

"That ye sorrow not, even as others who have no hope."

Oh child of sorrow! raise thine eye,
Thus sadly bending o'er thy woes;
Behold, where Mercy from on high
Descends, to give thy breast repose!

Weep not, as hopeless mourners do,
Who trust to Nature's light alone:
Ruins of time and death they view,
And 'midst the dreary prospect groan.

Weep not like them!—Faith points thy gaze
Beyond weak Reason's farthest scope,
To brighter scenes than earth displays,
And bids thy drooping soul to hope.

Weep not the tears of wild despair,
When conscious guilt alarms thy breast;
Behold the Gospel message there,—
"Sinner, repent,—and be at rest!"

Nor murm'ring weep, when pleasure dies,
And fancied joys thy grasp elude:
Kind is thy Father,—kind as wise,—
He gives,—withholds,—and all for good.

Weep not, when storms thy course assail,
When Sorrow's gathering clouds come fast;
For struggling Virtue shall prevail,
And reach her peaceful home at last.

Weep not, desponding, o'er the tomb
Where sleeps the friend, belov'd and lost;
Nor let the silent mansion's gloom
Thy comforts and thy hopes exhaust.

To these dark scenes shall light succeed,
And earth shall cease,—Death's reign be o'er;—
Then Friendship's wounds no more shall bleed,
Affection's ties be rent no more!

Then tread with patient step thy way,
God's faithful word thy feet shall guide;
Nor fear the ills of life's short day,—
Religion's comforts still abide! H. H.

MISCELLANY.

ROBERT HALL.

I was gratified on my arrival to learn that he was in town, and would officiate at his own Chapel on Sabbath morning. I accordingly went to his place of worship at an early hour yesterday morning, presuming that it might be crowded, and the precaution of going early might be necessary in order to secure a seat: but though the house is not large, I was surprised to find there were many vacant seats in different parts of it. Previous to the commencement of the service, the clerk rose and read a communication, the subject of which was as follows:—that it had been remarked that the members of that congregation were particularly given to coughing; and that they were earnestly entreated to hold their peace during the service, &c. This to me was not only a novel but rather an alarming communication: for as I happened to have a violent cold, I was quite sure that I should be set down as an offender. On account of Mr. Hall's feeble health, the service was commenced and continued to the close of the first prayer by Mr. C. one of the Professors in the Baptist Theological Seminary in this place. He then left the desk, and Mr. Hall walked in from the vestry and took his place. He is about of a medium height, is rather inclined to corpulency, has a bold and striking countenance, and an eye the most expressive and piercing. The appearance of the man is altogether extraordinary; such as, if you had never heard of him, would lead you to expect that he would not speak long, without exhibiting intellectual greatness. He announced his text with so feeble a voice, that it required an effort for me to understand a word of it; and before he had uttered two sentences, I resolved on an attempt to obtain a seat nearer the pulpit. I accordingly stepped out of the pew in which I sat, and walked up the aisle, thinking it possible that somebody's compassion might be so much excited as to induce him to offer me a more commodious seat; but being disappointed in this, I took my station on a bench in the aisle almost directly beneath the pulpit; which, though rather humble, afforded me an opportunity of seeing and hearing to the best advantage. For the first few minutes, I must acknowledge that I was disappointed. The manner was extremely feeble, and the thoughts were distingsished neither for boldness nor originality. Before he had proceeded far, however, I perceived that his feelings began to kindle, and that I was coming, almost insensibly, under a sort of electrical influence. Though not a word of the discourse was written, his delivery was extremely rapid, and every thought was expressed with as much precision and elegance as if it had been carefully committed to paper. There was the same length of sentences, the same graceful and flowing style, the same majesty of conception, by which his printed sermons are so strikingly characterised. His manner, as he advanced, became powerfully impressive; the awkward gesture with which he began, of pulling the leaves of the Bible, he exchanged for a dignified and energetic motion of the hand; and his burning thoughts seemed to brighten every feature of his countenance, and nerve every muscle of his frame. His eloquence was the farthest possible from any thing like rhetorical flourish; it indicated nothing like effort, not even the consciousness of its magic power to sway, and melt, and agitate at pleasure; it seemed rather the natural and simple operation of a mind, which could not move without leaving behind it a trace of glory, whose element was the brilliancy of the sun combined with the grandeur of the storm. His discourse, at its commencement, was like a stream at its rise, so inconsiderable that you might almost pass it without observation. In its progress, it was like the same stream, expanding itself into a bold river, whose deep and chrystal waters, rolling in silent majesty, reflect the brightest images which the sun ever paints upon the clouds. At its close, it was like the same stream pouring itself over a mighty cataract, with an impetuosity which causes the earth to shake around you, and yet with all the brilliancy which the sun shining in his strength, and the rainbow casting its beautiful hues upon the surges, could impart. I had no doubt that I had the privilege of hearing one of the noblest performances of this extraordinary man; and have since been informed that it was so regarded by his congregation, and that I might hear him constantly for a year, and probably not hear another equally eloquent sermon. I must acknowledge that after the specimen which I have had, I am quite prepared to accord with the popular sentiment in Great Britain that Robert Hall is the greatest preacher of the present day. *N. Y. Obs.*

MR. ASHMUN.

A recent number of the New-Haven Intelligencer gives a brief obituary notice of J. ASHMUN, Esq. late Agent of the American Colony at Liberia, in Africa, who died on the 26th of August, at New-Haven, aged 34 years.

We give the following extracts from this notice.

Mr. Ashmun arrived in this city about a fortnight before his death, (as we have already noticed) via the West-Indies, laboring under severe bodily infirmities.—He was immediately placed under the care of the best medical skill, and had every attention which sympathy and friendship could render. For a few days he appeared to be much refreshed and strengthened by the change of climate, and was enabled to ride out several times, and hopes were entertained that he might recover. But his complaints had been of long standing; and his constitution which had endured many hardships and uncommon trials, was so far broken down, that human skill could not renovate it, or friendship shield him from the grave. He had filled up the measure of his days, and was called by a Holy Providence in the midst of his usefulness to give up his account; and it is a source of gratification to his friends, that he was permitted to return to this Christian land, where he rests in peace.

We have admired the character of Mr. Ashmun, as it has been developed to the world, in his public transactions as the Agent and Governor of the little colony of freemen, planted and fostered by his paternal care on the coast of Africa.

He appears to have been eminently qualified for the station to which the Providence of God had called him.—Dignified in his appearance, and graceful in his manners, he was fitted to command. He possessed naturally strong powers of mind, and great energy of character, which seemed to prompt him to noble enterprize, and these qualities were refined by a liberal education and controlled by the fear of God.

Mr. Ashmun was prepared for the Gospel ministry, and sanctified, we trust, by grace, for that holy office.—But "Ethiopia stretched out her hands unto God," and his philanthropic heart could not resist the call. He volunteered his life, and the sacrifice was accepted. He arrived on the burning shores of Africa, about the time that the remnant of the colonists, who had survived the deadly damps of Sherbro, had been removed to the more healthy station of Liberia.

He found them feeble, houseless, disheartened, and defenceless; soon after his arrival, the colony which could muster only 28 effective men was attacked by more than 800 armed savages.—By his energy and influence they were driven back, but determined on the extirpation of this little band of Pilgrims, the attack was renewed in a few days with increased numbers and redoubled fury, and again the enemy was repulsed.—But we cannot in this brief obituary notice give a history of the Colony. It is enough to state that under the management of this great, this distinguished man, the little feeble band has become a nation in miniature. From a chaos of heterogeneous materials, he has formed a well organized community of more than 1200 freemen. Like the patriarchs of old he has been their captain, their law-giver, judge, priest and governor. They are now enjoying the blessings of freedom, for which he has sacrificed his life; and *he* is *reaping* the rich reward of his labors, we have no doubt, in heaven.

On Wednesday his funeral was attended by a large concourse of citizens, the Faculty and Members of Yale College, a number of the neighboring Clergy, and the Governor of the State. His remains were carried to the Centre Church, where an appropriate Sermon was delivered by the Rev. Mr. Bacon. The interest of the scene was considerably increased by the arrival of the afflicted mother of the deceased, after the services in the church had commenced. She had hastened from the shores of Champlain to see her son once more.—But she was too late. She could only be permitted to join in the last sad tribute of affection. The solemn procession moved to the place of interment, where the burial service was performed by the Rev. Mr. Croswell, and an eloquent, feeling address delivered by Mr. Gurley, on the spot where a monument will be reared to the memory of this Friend of Africa.

AN IRISH PEASANT'S CABIN.

The following description of an Irish cabin is extracted from an interesting little volume, entitled "Notes of a Journey in the North of Ireland, in the Summer of 1827," just published, by Baldwin & Co.

"It began to rain while we were looking at the castle, and we were glad to find shelter in the interior of an Irish cabin. Its inmates were a young woman apparently under thirty years of age, and four fine children, all very ill clothed; yet there was a gentleness and modesty in the woman's deportment that gave an indescribable interest and decency, to her appearance, even in the midst of penury and rags. A suffocating puff of smoke met us at the door; but the house *had* a chimney, or rather an outlet for the smoke about a foot high, the common standard. When the wind is in a particular quarter, the chimney answers its purpose; at other times, what the house will not contain finds exit at the door. What a providential assistance is the turf of this island to these poor people, they could not exist in this terrible smoke, if it proceeded from coal. The fire was made upon the hearth; a few rough stones prevented its encroaching too far upon the floor, which however was imperishable enough, being the solid rock. A pot of potatoes hung over the fire; and the children were devouring oysters fresh from Swilly. I took an inventory of the furniture, which I shall insert here, as help to memory, viz. a stool, a broken chair, a nice little dresser, a porringer, a kettle, a saltcellar, a few broken plates, the pot on the fire, a pewter washing dish upon the floor, and a cradle, containing a straw bed, chaff bed, and a miserable blanket. Then there was the parlor to be looked at—the parlor! —think of the sound. This select apartment contained even more smoke than did the house. A bedstead, with appendages corresponding with those of the cradle, was its only furniture. Nothing could exceed the forlornness of the habitation, unless it was the quiet and easy hospitality of its mistress, who opened oysters for us with much good will; and when she had done her best to make us comfortable, she washed her feet in the pewter dish before us. This may be considered a rather indecent action; and in that enlightened and prosperous land, where unshod feet are deemed disgraceful, it would be an unpardonable breach of decorum; but here it is as simple and natural a movement, as that of placing a pot of potatoes on the fire, or any other everyday affair; consequently, custom renders it not only blameless, but proper: and, in my opinion, nothing so fully developes the native good breeding of a female in the lower ranks of life, as the being able to go on without bustle or perplexity with the common employments of her stations, particularly if, at the same time, she is not unmindful of those little attentions which are in every one's power, however poor, to make a transient guest comfortable. It was not without some difficulty this poor woman was prevailed upon to receive a trifling pecuniary reward for her hospitality. This trait, however, is by no means general in the character of the Irish peasantry."

[From the Baltimore Patriot.]

INTEMPERANCE.

A man applied to me for charity in Baltimore-street on Wednesday. He had been a soldier in the army for fifteen years, and then stood before me in the ragged remains of his soldier's uniform. His language, his demeanor, and his intelligent countenance, bespoke a once highly cultivated mind, and a man who had seen better days. Surprised at finding such a man in such a garb, I asked him the cause of his present situation. He had enlisted in the army in 1812, he said, and had been and then was afflicted with "a swelled foot," which he showed me. It was enough—it was *the effect of Intemperance*. I would have given all I possessed for the rich stores of his mind, which by intemperance were made to him nothing worth. It was a precious jewel in a disgustful casket. He was a being formed by education and high natural endowments for an elevated station in life, sunk to the lowest depth of degradation by a passion for drink. He *was* an ornament to his race—he is a beggar; and this the effect of intemperance! Could those who are just entering upon a course of intemperance have seen and conversed with this man, I am sure the baleful cup would have dropped from their quivering lips forever.

SLAVERY.

An inhabitant of a southern State writes thus to a friend in Pennsylvania, where he formerly resided: "It was but yesterday, as I sat before the door of my dwelling, that I saw no less than twenty-eight unfortunate blacks, all ironed, and chained together with a heavy chain, moving along, bare headed and bare-footed, through the hot broiling sun; followed by a troop of miserable looking women and children, and the whole driven by inhuman monsters in the shape of men, armed with pistols to shoot down any poor negro who might attempt to escape, and with clubs and whips to drive forward the weary wretches that might chance to fall behind. Here were parents who had been torn from their children; children torn from their parents; husbands from their wives; wives from their husbands,—chained together like wild beasts. They were driven along to be sold like brutes—to be sold to inhuman taskmasters, inhabiting a sickly country, where they must either drag out a miserable life in servitude, fall victims to the most horrid diseases, or, should they attempt to escape, become the prey of alligators, or venemous reptiles, which abound in the swamps of the Mississippi. My feelings revolted, and my soul sickened, at the sight; and I closed my eyes on the horrid spectacle. I exclaimed, 'can this be a land of liberty!'"

PARTY SPIRIT.

"Party-spirit is one never failing source of positive defamation; and partisans of all ranks and classes are amongst the most prominent objects of it—for instance, the competition which results from an election, leads to unwarrantable judgments, and infamous calumnies. There is no slander, however improbable, that the friends of one candidate will not believe and propagate of the friends of the other, and the candidates themselves are not only falsely accused at the present time, but are sure to have even their long-forgotten, and perhaps, falsely imputed faults in days that are past, brought forward in array against them. And how powerful are party names to excite illiberal judgment? I have often heard Whigs declare that there never was an honest Tory, and Tories assert that all Whigs, were rogues; and whence this narrow-minded and otherwise mischievous declamation but from the bad temper produced by party-spirit?

Opie.

PRIZE DISSERTATION.

On the Effects of Spirituous Liquors.

At the Annual Meeting of the Massachusetts Medical Society in 1827, the following resolution was adopted:—

"*Resolved*, That this society will use the skill of its members in ascertaining the best mode of preventing and curing the habit of intemperance, and that for this purpose a premium of FIFTY DOLLARS shall be offered for the best Dissertation on the subject; which after being approved by the Counsellors shall be read at the next annual meeting of the society, and afterwards printed; and that the authors be requested to point out the circumstances in which the abandonment of the habitual use of stimulating drinks is dangerous; and also to investigate the effect of the use of wine and ardent spirits on the different organs and textures of the human body."

In consequence of this resolution two dissertations were presented; but not being sent within the time specified, they could not be examined.

At the Annual Meeting of the Society in 1828, it was voted to renew the offer of the premium on the same conditions, and the undersigned were chosen to receive and examine the dissertations.

The dissertations presented for the premiums may be left at the office of Mr. John Cotton, Bookseller, Boston, or sent to the Chairman of the Committee; on or before the 15th day of April, 1829.

JOHN C. WARREN,
ZABDIEL B. ADAMS,
JOHN WARE,
} *Committee.*

Editors of newspapers are respectfully requested to republish the above for the public good.

Some persons having believed that the premium offered by the Mass. Med. Soc. for the best dissertation on Intemperance, is to be confined to the members of the Society, notice is hereby given that the above named premium is open to all who may incline to become candidates for it.

TRACTS OF THE A. U. A.

THE following TRACTS, published by the American Unitarian Association, are for sale at this office, at the Depository, No. 50, Washington-street, and by the Agents generally, at the prices annexed.

No.	First Series. 12mo.	Price.
1.	The Faith once delivered to the Saints.	4 cts.
2.	One Hundred Scriptural Arguments for the Unitarian Faith,	2
3.	On Human Depravity. By Rev. EDMUND Q. SEWALL.	5
4.	Omniscience the Attribute of the Father only. By Rev. JOSEPH HUTTON.	5
5.	On Religious Phraseology.	5
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8.	A Discourse on the Evidences of Revealed Religion. By W. E. CHANNING, D. D.	5
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PERSIA; containing a description of the country, with an account of its government, laws, and religion, and of character, manners and customs, arts, amusements, &c.—of its inhabitants. By Frederick Shoberl. With 12 colored engravings.—*The Life of William Penn*, compiled from authorities, and many original manuscripts. By Mrs. Hughs, author of Aunt Mary's Tales; ornaments discovered, &c.

Published by MUNROE & FRANCIS, corner of Washington and Water-streets. August 2.

SIMPLE HYMNS FOR CHILDREN.

JUST published and for sale by Bowles and Dearborn, 72, Washington Street, SIMPLE HYMNS FOR CHILDREN; to which is added an Index to such passages of Scripture as are most intelligible and interesting to young persons. Arranged in Lessons for the use of Parents and Instructors of Sunday Schools. By the author of the "Franklin Primer," &c. &c.

—ALSO—

A SERMON on Conversion, delivered in the First Parish in Hingham, Lords Day, July 20, 1828. By Joseph Richardson. Published by request.

Aug. 23, 1828

REV. DR. LOWELL'S DICOURSE.

JUST published by N. S. SIMKINS & CO. 79, Court-street, corner of Brattle-street, "A DISCOURSE ON THE TRINITARIAN CONTROVERSY," delivered at the Ordination of Mr. Daniel M. Stearns, as pastor over the first Church in Dennis: by Charles Lowell, Minister of the West Church in Boston.

Aug. 30.

JOTHAM ANDERSON.

JUST published, at this Office, and for sale by the Booksellers generally, "The RECOLLECTIONS OF JOTHAM ANDERSON, *Second Edition*, with other pieces of a similar character."

The following is the Author's Advertisement to the Second Edition.

ADVERTISEMENT.

The *Recollections* were originally printed in the CHRISTIAN REGISTER, and were re-published in a volume about four years ago. To the present edition have been added four chapters, which must be considered as closing the work, though they still leave it incomplete. The other articles were also first printed in the same paper, excepting one, which appeared in the CHRISTIAN VISITANT. The 'Extracts from a Journal' represent strictly and literally what took place. Of the other pieces, some are founded in fact, and some are the offspring of imagination. But the object of all has been to do good, and it is hoped that they have not altogether failed in it. HENRY W ARE, JR.

May 1828.

HYMNS FOR SUNDAY SCHOOLS, 2d EDITION.

JUST published by WAIT, GREENE, & CO. Hymns for Sunday Schools, 2d edition.—This book contains four parts, viz; 1st part Hymns for worship, consisting of commencing and closing hymns to be sung in school; 2d part, Hymns for children not over six years; 3d part is designed for scholars between the age of six and twelve; 4th part, for scholars over the last mentioned age.

Also, additional Hymns not in the first edition.

☞ This book is used in all the principle Sunday Schools under the direction of Unitarian Christians, and also by many others.

Sept. 6.

SUPERIOR PRINTING INK.

MOSES WHITING has constantly for sale at the Counting Room of the Boston Ink Manufactory, No 36, Washington street Boston, [redacted] NEWS INK manufactured by G. Clark, [redacted] and on liberal terms.

I have been using Ink for nine months past on the power presses from the above factory and believe it superior to any in the United States.

Boston July 24th, 1828. JAMES HERROD.

Boston, August 23, 1828.

For some time past we have used in both our job and Newspaper offices printing ink from the above factory, and with cheerfulness and in the utmost confidence remormend it for general use.

TRUE & GREENE.

This paper is worked on Ink from above factory.

Sept. 6. eop2m

FRESH QUILLS.

150,000 QUILLS, mostly high No's and very superior, among which are a lot of "Mongrel Goose Quills," which in point of durability excel all others.

☞ Merchants & individuals in pursuit of good Quills at a low price will at all times find a choice selection at 96 and 98 State-st. sign of the Large Leger. JOHN MARSH.

Aug. 30.

SHEET ISINGLASS, MICA, OR TALC.

CONSTANTLY for sale at Store No. 89, Cambridge, corner of Blossom-street, opposite Crombie & Mansur's Tavern, a complete assortment of the above article, of all qualities and sizes, suitable for Compass Cards, Lanterns, Stove Faces, &c. which will be sold very low. This article is far preferable, on many accounts, to horn, or any thing of the kind ever offered for sale in the United States. Its resistance to fire, being cheaper, and better calculated for Lanterns, Compass Cards, Stove Faces, &c. renders it one of the most useful articles for those engaged in the Lantern and Mathematical Instrument making business. A fresh supply of the above article just received.

Boston, June 28. cp. 6m

KENRICK'S EXPOSITION—2d VOL.

MUNROE & FRANCIS respectfully inform the Subscribers to KENRICK'S EXPOSITION OF NEW TESTAMENT, that the second volume will be ready for delivery next week.

To those who have not yet subscribed, the publishers still offer the work at the low price of *Five Dollars* for three large octavo volumes. The third volume, containing the Acts of the Apostles, to be published before the year closes.

The author says, at the close of this volume, "We are now come to the end of John's History, and to the close of the four Evangelists, which contain an account of the mission, ministry, death, and resurrection of Jesus. I have taken no notice of Mark, because his history corresponds almost entirely with that of Matthew, but have expounded such parts of Luke as are not to be found in the Evangelists. Matthew and John have been taken throughout, and in this manner an Exposition has been given of every material transaction or discourse in the gospels." 3t Aug. 30.

FOR SALE,

A SHARE in the Boston Athenæum.—Inquire at this office. Sept. 13.

CHRISTIAN REGISTER

ALL communications for the editor, as well as letters of business relating to the Christian Register, may be addressed to DAVID REED, Boston.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy-five cents.*

Those who pay after the first six months, will pay *three dollars.*

Those who delay payment till the close of the year, will be charged with interest on the amount from the expiration of the first six months.

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☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity

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